

In the Serra de Iguapába there lives a group of Tabajára Indians, and also some Putiguaras who have removed to this spot from the coast of Brazil, after having become, through Dutch influence, very hostile towards the Portuguese. They are watched very closely: in their village are two members of the Company of Jesus: let us pray to God that these men can labor fruitfully among them, and so bring them into the fold of the Sacred Catholic Faith.

All the Indians, not only these of S. Luiz (1), but all of them as a whole, are false,

1. i. e., São Luiz de Maranhão

cowardly, traitorous butchers, cruel and lovers of the unnatural: their God looks with favor upon gluttony and luxury. They are murderers, liars, perfidious people of small credit and completely repelling, without any knowledge of the Faith.

Their festive clothes are painted in red, yellow, white and black, and they adorn themselves with the feathers of birds of different [16] colors. Always going about nude, their women are unchaste: that which is most ugly appears to them to be the most beautiful. They pierce their nostrils and lips, and in them they insert green stones, of great value to them, which they call metaras.

Their arms consist of the bow and arrow and some pieces of wood, worked in their own fashion, which serve as swords, the latter being called Tamarana, or pao de jucar, (1) and with which they bash in the heads of their enemies.

1. As nearly as I [G. V.] can determine, this phrase is half Portuguese and half Tupí, and means "killing wood"; from pau (Port., wood) and Juká (Tupí, to kill).

20: Heriarte--16 [2]

F-2

(1662) 1874

Tupinamba

116, 622, 592

Their government is conducted through the chiefs, who are like the heads of a household, governing their families.

20: Heriarte--16 [3]

F-2

(1662) 1874

Tupinamba

116, 554

He among them who is fiercest and the biggest talker is the one who is most feared and obeyed by all.

20: Heriarte--16 [4]

F-2

(1662) 1874

Tupinamba

116

They have little as regards a sense of shame, but much in the way of maliciousness and vanity.

20: Heriarte--16 [5]

F-2

(1662) 1874

Tupinamba-

116, 224, 226

They subsist through hunting and fishing; game and fish are killed with arrows and also with small reeds which they use. They are the enemies of work.

20: Heriarte--16 [6]

F-2

(1662) 1874

Tupinamba-

116, 241, 273, 578

The Mújaraguanos have manioc plantations, and from this manioc they make farinha. Their celebrations and feasts are drunken brawls and in the course of these brawls many fights occur, some of which result merely in ill feeling, others in death.

20: Heriarte--16 [7]
116, 834

F-2

(1662) 1874

Tupinamba-

These are a people without honor or delicacy: for whatever small thing is given them, their wives and daughters will submit to whosoever asks them.

20: Heriarte--16 [8]

F-2

(1662) 1874

Tupinamba

116, 437

They are great bargainners.

20: Heriarte--16-17
116, 764, 765, 266, 273

F-2

(1662) 1874

Tupinamba

Whenever one of their fellow tribesmen dies, he is placed in a hammock, and they then set fire to the corpse-bundle until it is roasted, and about this his [17] relatives make a great protestation of sadness, moaning and weeping and exhibiting the dead man's things, like his paddle, bow, arrows, and other articles: and with a liquor distilled from the dead body, the deceased's wife is annointed; and the corpse is then eaten like meat, and the bones are preserved and kept; and some of the fat-drippings the wife takes and rubs on the bones, and these are then crushed and mixed with the manioc beer and drunk; and in this manner they seek to show the grief which they have for the deceased.

Warriors are selected in different ways: sometimes the chiefs choose (1) them,

1. abalizar

others become such on account of their having killed many men and broken their heads with their Tamaranas (a very frequent custom among them). After having undergone this ceremony, they fast for two moons, and at the end of this time they rejoin their tribesmen and hold a great song-fest, celebrating with beer, and everyone drinks; and he who has been made a warrior they put in a high-strung hammock, in such a way that it is impossible for him to descend, and there he stays for three days without food or drink, being given a little beer on descending, and with a cape made from the skin of an onça, or of a jaguar (of which there are many in these parts); upon his return they deal him any number of blows upon the head, the face, and the whole body; and, this being done, one of the eldest makes him a gracious present, and then they give him a woman, and then a dance is held, and he is made a warrior, and as such is well regarded among them; he is able to take many wives, with knowledge of which [18] the first is the principal wife and the rest concubines.

20: Heriarte--18
116, 721, 266, 567

F-2

(1662) 1874

Tupinamba

They go to war, one nation against the other, for little or no reason; even though they may be neighbors and very close to one another; and the defeated ones who remain in the hands of the conquerors, are slaves: and the dead are eaten roasted or cooked, as if they were pigs, and the slaves either serve them or are sold to other nations and at times, in their brawls and feasts, they are killed and eaten: these are called "slaves of the cord"; at other times they marry them to their kinsmen, and the children forthcoming from these marriages, they call Apucazes; the which they kill at an early age, and eat as if they were suckling-pigs, saying that they are the offspring of their enemies.

They carry on a great deal of traffic with the Demon, and have a knowledge, very certainly, of that which he says: among them they have many magicians whom they call Paiès, who serve them physics in their infirmities, and who cure them of their ailments by drinking tobacco juice, and sucking out the sickness.

20: Heriarte--18 [3]

F-2

(1662) 1874

Tupinamba

116, 771, 776, 346

They build some very small houses, which they call Tocaias, to which they repair alone, holding their ceremonies, and they say that there they speak with the Jurupari, who is the Devil, and that he tells them that they should do this or that thing, the which they guard inviolately.

They have their villages, in which they live, but they have no laws by which to live, nor any sort of precept, nor do they have a knowledge of God: they think that [19], dying, they come to lose everything; there is no charity shown by these people toward their neighbors; they put little value on their lives, and thus they will kill for the most trivial reason, being murderers of the worst sort: they raise their children without castigation and without indoctrination.

20: Heriarte--19

F-2

(1662) 1874

Tupinamba

116, 787

They have an infinite number of superstitions, and auguries by means of animals.

20: Heriarte--19 [2]

F-2

(1662) 1874

Tupinamba

116, 583, 823

When they marry they buy their wives with green stones, which they call Baraquitãs (and they esteem them greatly) or with slaves, or with hunting dogs which they raise at home.

20: Heriarte--19 [3]
116, 837, 684

F-2

(1662) 1874

Tupinamba

X

If a wife is adulterous against their wishes, they are able to sell her in exchange for slaves.

20: Heriarte--19 [4]
116, 177

F-2

(1662) 1874

Tupinamba

All of this [EJ: certain aboriginal customs. See category 116, p. 18-19.] the Fathers of the Company have in large measure dissipated, and they have been indoctrinated in such a way that they no longer commonly do these things, and if they do, the Fathers castigate them.

They are ingrates: they do not realize the good that is being done for them, and the evil in which they formerly wallowed lives always in their memories, so that they are vengeful: they are in all things deceitful.